Gods Interelt

IN THE

KING.

Set forth in a

SERMON.

Preached in the CATHEDRAL

OF

EDINBURGH

October the 14*th*.

At the Anniversary Commemoration of His

Majesties Birth.

By one of the Ministers of the City.

Quicquid magnam utilitatem generi adferet humano, id non sine divina bonitate erga homines fieri arbitrabantur veteres. Cicero de nat. deorum. lib. 2.

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IN THE

To the Right Honourable

JAMES

Earl of *Perth*, Lord *Drummond* and *Stobhall*, &c. Lord High Chancellor of the Kingdom of *Scotland*,

AND

JOHN

Earl of *Mellfort*, Viſcount of *Forth*, &c. Principal Secretary of State for the ſaid Kingdom;

Knights of the moſt Noble and moſt Ancient Order of the THISTLE:

AND

Of His Majeſties moſt Honourable Privy-Councel, in both Kingdoms of *Scotland* and *England*.

May it pleaſe your Lordſhips,

THE *Illuſtrious Character, you deſervedly bear, is no leſs demonſtration of the King's profound Judgment, and Affection to His People, than marks of Honour to your*

Family, or Favour to your Persons. It is the Felicity of the Nation, as the King makes no Impress but on the finest Metals, no more does he imploy Ministers, but such whose intrinsick Worth justifies His prudent Choice, and Endears Him to His People: We find by your faithful Management of the great Trust you have, that State Ministers are not now, as in some former Ages, Screens to the Prince, to keep off the popular Hatred of those Discontented at the Government: But rather like those reflective Glasses, which, by intercepting the Love of His People, double the same towards the Sovereign. The Interest your Fidelity to the King's Concerns has given you in his Majesties good Opinion, you have Improven to the King's Mind, for the Happiness of His Subjects: The Boldness with which you assert his Right, the presence of Mind with which you unfold the well-mean'd Overtures, but not so Happy, of others: The dexterity by which you manage your better laid Proposals; the unbyassedness of your Temper, which no consideration can induce to wrest Justice; the Zeal wherewith you encourage the Loyal, and dishearten the Factious; the Humanity, wherewith you receive Addresses from all, without respect of Persons, has a very auspicious Influence on the whole Nation, to confirm it in its Duty to the King, and Obedience to the Government.

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Virtuous and excellent Persons, as they are more easily Exalted, and that with more Honour to the Prince, less Envy to the Court, and Grumbling to the People; so they prove more Faithful to their Trust, more Grateful to the King the Fountain of their Advancement, more Serviceable to the Publick, more Acceptable to both God and Man: Hence it is, the great Figure you make in our Horizon *is so little spoken against; Although the Conjunction of such Dignities in two Brethren at one time, has as rare Presidents in our* Historians, *as there are in them Examples of such a Constellation of Virtues, or the present Age affords Instances of such singular Accomplishments.*

He who knows and considers, how congenial Loyalty must needs be to your Noble Family, which has the Honour to be so early ally'd to the Crown, will less wonder yet at the benign Influences of the Throne, towards Persons, whose Integrity to the King, is not only conveyed with Their blood in a long Series of worthy Progenitors, but is the result of Conscience and sense of Duty: Yet do not I think, it was the Advantage of your Quality and Blood, so much as the Eminence of your Endowments has attracted the Kings Good Will towards you: His Majesty, as an Angel of God, discerns where Heaven qualifies and prepares fit Instruments for his purpose and his Peoples Weal: And,

K. *Rob.* III. Married to *Arabella Drummond*, Daughter to Sir *John Drummond* of *Stobhall*; She was Mother to K. *James* I.

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as an observant Vicegerent, He seconds the more Curious Ingravings of the Divine Hand with some Strokes of his own: And where these concur in State-Ministers, the Kingdom is more Happy, than when according to Plato's Model, Philosophers govern, or Governours aim to be such.

It is no small Joy and Satisfaction to all honest Hearts, and it has wonderfully reviv'd the Spirits of the Loyal in the Nation; to see the Favour of the Court run in so right a Chanel towards persons of such untainted Loyalty, Ability and Intereſt, who are no more united in Blood than in Noble Designs, for the Honour of the King, the Security of his People, and the Intereſt of his Service: No small Prognostick of perpetuating our Happiness under so Wise, so Gallant a Prince, and such Excellent Ministers.

We now see these Happy Days, in which the Kings Favour is not made mercenary, nor due Rewards of Loyalty mis-plac'd on Intriguers with Faction: and that none can obtain them, but by his Fidelity, or retain them but by perseverance in his Duty.

My Lords, It may be thought strange, considering how zealous a Protestant I am, I should have made bold to implore your Patronage, and perchance there will not be wanting some, who will whisper against it: But I dare openly own, what

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they dare but privately condemn, as no difference of Religion can alienate my affection and duty from my Prince; no more will it make me omit my respect to His Ministers, regard to their Authority, or obedience to their Command; my zeal for Religion will not raise the esteem I have for Worth and Virtue, so eminently set: And where could I dedicate a Discourse better, than to such conspicuous instances and promoters of it? I once entertain'd the Vanity to have addressed it to His Sacred Majesty, whose Title to the productions of our Brains is no less, than to those of our Loyns and Fortunes; But considering Princes are not to be rudely accosted by mean Persons, but to be approached with profound Reverence by the Mediation of others, I have presumed to publish this first Essay under your Honourable Names, which if it be so happy as to touch the Kings hands, or get a glance of his eye, I am more rewarded than I could expect, or can deserve. I remember an expression of that Prodigy of Piety, Constancy, and Eloquence, King Charles I. *in a Letter to the University of* Cambridge, *approving their Election of the Duke of* Buckingham *for their* Chancellor, *upon His Majesties Recommendation, He says,* We shall ever conceive, that an Honour done to a Person We Favour, is out of a Royal Respect had to Our Self: *As my respect to the King put* Scrini Sacra.

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me on this Service, so it has induced me to this Dedication, upon which account it is only acceptable to your Lordships, who make Persons affection to to the King the measure of your favour towards them: By which the World sees, the Kings concerns go nearer you than your own; to promote which, as there are none more sincerely set than you are, so there is none more cordially Prayes, you may Live long for his Majesties Service, for the Ornament of your Families, and the Happiness of the Nation, than

My Lords,

Your Lordships

Most Faithful,

Most Humble,

And most Devoted Servant.

JOHN MACKGUBBNE.

Psalm

Pſalm 2. 62.

Yet have I ſet my King upon my holy Hill of Zion.

SOme *Virtuoſo's* of the *Heathen* World, who were puzzl'd at the unequal diſtribution of Things, reſolv'd the events of this Life into meer Chance, or a Fortuitous concourſe of ſecond Cauſes: Others of them more Studious, and ſo more refin'd, attributed the good or bad ſucceſs of Human Affairs, to the ſwinge of a fatal neceſſity; ſome look'd no higher than to the Will, Conduct, Liberty and Wiſdom of Man, as the great diſpoſer of our Concerns: But thoſe of greater perſpicacy, and more elevated reaſon, referred the accompliſhments or fruſtration of Mens Deſigns to a higher Hand, even Divine Providence, which they meant under the various ſhapes and Names, the Vanity of ſome, the Ignorance of others, or the Superſtition of a third Party gave it: And we, who have a more ſure word of Prophecy, a clearer Light, and a ſurer guide, revere as the ſole Arbitrator of the Emergencies and Tranſactions of this World, that ſuperintends all our Actions and Contrivances, ſometimes proſpering the moſt unlikely, ſometimes defeating the moſt promiſing, attempts, even thoſe which have wind and tide, (ſo to ſpeak) a concatenation of all neceſſary Cauſes, a concurrence of all probable Circumſtances, to make them Auſpicious, and Crown them with ſucceſsful Iſſues: To convince us all, * *That the way*

Natura, Fatum, Fortuna Caſus, omnia unius ejuſdem Dei nomina.

* Jer. 10. 23.

of man is not in himself, that it is not in him to direct his steps. And though Man proposeth, yet it is God disposeth, a clear instance of which, we have in this *Psalm*, and more particularly in our Text, *Yet have I set*, &c.

This *Psalm*, as many others, represents to us mystically the Success of *Christ*'s Kingdom, and the security of his Throne, maugre all the opposition of Men and Devils; but literally *David*'s establishment in his Regal Office, and Royalty; after all his Troubles, in despight of all the Difficulties which lay in his way; and how fitly applyable to our *Sovereign*'s advancement will anon appear.

I will at this occasion confine my self to the Literal Importance of the Text, and consider from it: *First*, The peculiar Interest God claimes to himself in the Setlement of Kingly Government. *I have set my King. Secondly*, The Wise and Powerful Conduct of Divine Providence in making good his special Care of Kings, and bringing about their Settlement, notwithstanding the Rage and Malice, the Power and Plots of Enemies, whether the Contrivances, Wits, or Conspiracies of Grandees: Whether the Fury of an Heady Multitude, or vain Madness of Popular Faction; all which is express'd, or couch'd in the preceding Verses, recapitulated and wrapt in this short adversative Particle, *Yet*; Which how small soever it appear to you, is very Emphatick: The Filings of Gold are precious, and so are the least Expressions of Divine Writ: As we hang great weights on small Pins, and set large Wheels on work by little Springs, so, much is included in this small Syllable *Yet*; That is, *Maugre all the rage of the* Heathen, *and the vain Imagination of the People, in despight of the Power of Adversary Princes, and the Policy of Rulers: I*

have

have accompliſh'd my Purpoſe, and conſummated my Work, Yet have I ſet my King, &c. *I have laugh-ed at their cloſe-lay'd Projects, and derided their Coun-ſel, I have blaſted their Attempts with the breath of my wrath: I have quell'd their force, and broken their Bands; I have maſter'd their Power, and daunted their Courage, and own'd my Anointed: And inſtead of their breaking our Bands, or caſting away our Cords, I have broken them with an Iron Mace, and cruſh'd them as a Potter's Veſſel;* So much is imported in this Yet, *Yet have I ſet my King,* &c.

As to the *Firſt,* The peculiar concern God takes for Kingly Government: The general Providence of God is conſpicuous in the Order and Variety, the Beauty and Harmony, the Diverſity, yet Uniformity, ob-ſervable in the frame of Nature: The Univerſe is no greater Monument of his Power, than 'tis a Mir-rour of his Providence: But his ſpecial Providence ſig-nalizes it ſelf in the Care of Kings, and Fate of King-doms; in diſpoſal of Crowns, and conferring of Scepters, in the mighty Revolutions of Government: As it is a great Diminution of the Reverence we owe the Deity, to aſcribe every petty Chance, every trifling Emergent to a ſpecial Surveyance; ſo not to range the Momentous tranſactions of the Lives of publick Perſons under his peculiar Inſpection, not to attribute the ſignal Benedictions of Nations to his Conduct, is Prophaneneſs or a piece of Preſumptuous negligence. Well then may God claim a peculiar Intereſt in the eſtabliſhment of Regal Authority ſo beneficial to Mankind, and advantagious to Chriſtian Society. Kings are the chiefeſt Objects of Gods choiceſt Care, whom he tenders with more than ordinary Affection; *It is he that advances them to their Thrones and eſtab-liſhes them thereon:* This appears, Dan. 2. 21. and 37. verſ.

* Prov. 8. 5.

1. From the Divine Institution of this kind of Government, God says, *By me Kings reigne, and Princes decree Justice:* Whatever *Phanaticks* or *Republicans* say, Kings derive their Authority from a higher Fountain than the People, they have their Commission from Heaven, are God's Delegates, and Vice-gerents, not the Creatures of the multitude: And as *Monarchy* hath its Original from God, who settled this Model amongst his own peculiar People; so it carries more lively Vestigies of his Government of the World, than any other: Hence it is God communicates his Name, as well as Power to * Kings: * *Iræneus* tells, *Kings are constituted by the very same Authority and Command, by which Men are made and born, for the benefit of them over whom they exercise Jurisdiction:* Kingly Government is no human Invention, for modelling the World into Order, no politick Contrivance for Disciplining mankind into Society: Much-less, an Artifice to gratify the Ambition of any who would vapour it in Pomp and Splendor: No, its Pedigree may be traced higher; it brings its extraction from Heaven and the state of Innocency will not exclude it.

* Psal. 82 6.

* *Cujus jussu & homines nascuntur, hujus jussu & Reges constituuntur aptiis qui ab ipsis regnantur*, lib. 5. circa finem.

The general custom of Nations in owning and retaining this form, speaks out its Divinity, and the peculiar Interest of Providence in maintaining it; even these Nations, that are not more distant from others in Situation, than they are different in Manners; how wild soever the Soil be, without Culture; how Savage the People, without Arts, are yet under *Monarchical* Government: This * Universal Harmony is no small Testimony to its Divinity; it must be some Extraordinary Beauty that conquers all Hearts, and sets it Trophies every where; which not only the best Polish'd and Civiliz'd Nations in the World, but even Barbarous (*Scythians*, rude *Africans*,

Omni autem in re consensio omnium gentium lex naturæ putanda est. Cicero.

fricans and Wild *Indians* are enamour'd with: It must be Heavenly *Manna* that can satisfy every Palate, considering the contrary Tempers and different Dispositions of Men. It must needs be more than Human, that is rever'd in the dark Corners of *America*, as well as in the refin'd parts of *Christendom*.

2. The peculiar Interest of Providence in reference to Kingly Government, may be demonstrated from the *Proviso*'s scatter'd up and down his World, for the Security of those entrusted therewith: By which we see the Spirit of God strangely super-intends the Cause of Kings; *Moses* layes a Bridle on our Tongues, * *That we speak no Evil against them*; * *Solomon* will dive deeper, and not so much as allow an *Evil Thought, not a Whisper or a Mutter, though in the secretest recess of our Dwellings*: The *Gospel* is no less friendly, St. *Peter* and St. *Jude* go further, they conclude an inward Despection of them *Criminous*; surely if they would have the Tongue curb'd from speaking, the Mouth from muttering, the Mind from conceiving Disloyalty: They would not have the Hands lift up against them in Cruelty and Blood: *Jeremiah* commands the *Jews* to pray for the Life of the King of *Babylon*: St. *Paul* exhorts Supplications to be made for *Nero*: Is it likely, they would allow their Subjects to petition them in Tumults, to starve them by Votes of Preclusion, to conspire against their Persons, or bandy against their Authority, to Invade their Territories with force, and dye Scaffolds with their Blood: No, no, it would extreamly detract from the Divine Wisdom, to establish a Polity, and make such Cautionary Laws for its Safety, and then approve the Seditious Fetches by which some *Demagogues* would undermine it, or the open Force by which some Saucy

* Exod. 22. 28.
* Eccles. 10. 20.

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Encroachers would invade it: This were to counter-act his own Ordinance, and to resemble *Charles* the V. his Disingenuity, who commanded Publick Prayers to be made for *Clement* the VII throughout all his Dominions; when by his Authority his Captains held him Incarcerated.

3. The Preservation of this Model in the World, from its beginning to this very time, notwithstanding of all the attempts of men to break it, or shake it off; is no small indication of God's peculiar concern for it: He that considers, how that since *Lucifer*'s Fall (who was the first Rebel and Incendiary, let factious *Schismaticks* and seditious Boutefeaves glory if they can in their common Father,) and *Adam*'s Miscarriage, the whole race of Mankind became Turbulent and Ungovernable: How Contentious are some, and Ambitious are others: How Discontented are some, and cunningly Seditious are others, to work on their Tempers: He that considers the Inconstancy of the Populacy, the envy of Powerful Competitors; the Conspiracies of Grandees; the Jealousy of some State-Ministers among themselves, and their Treachery towards their Sovereign: * The Skittishness of People, and the Natural Untowardness that is generally in Men against their Governours: That notwithstanding all this, *Monarchy* should keep footing in the World: We may conclude, there is more than an ordinary Providence in it, and say in an Extasie, *It is the Lord's doing, and is marvellous in our Eyes: It is he that giveth Salvation to Kings, and the Shields of the Earth belong unto God.*

* *Absistens a Deo homo in tantum effabit ut in omni inquietudine et homicidio vel avaritia versatus sit*, Irenæus lib. 5. circa finem.

* *Est in omni populo quid malignum & querulum in Imperantes.* Tacitus.

4. The special concern of providence in behalf of Kings, appears in the sad and deplorable end of those, who either by open Violence, or secret Treachery, invade their Authority, or disturb their Government:

God

God will not ſuffer ſuch violations of his Ordinance to eſcape ſignal tokens of his diſpleaſure; nor have there been any ſinners more remarkable inſtances of divine vengeance, nor human juſtice, than ſuch; witneſs *Corah*, and his Confederates; *Abſolom*, and *Achitophel*; *Zimri*, and *Joab*; *Sheba*, and *Amaſa*; our own Chronicles and Times afford freſh bleeding Examples, of the calamitous fall of ſome Families, once illuſtrious, but now levell'd with the ground, with ignominy, and diſgrace, as the juſt reward of their unjuſt aſpiring, and rebellious oppoſing the Regal Authority, *theſe periſhed in the gain-ſaying of Core*: Let all Rebells and Seditious Perſons be afraid, ſince they trace the ſteps, they'l taſt the puniſhment of ſuch Criminals; Sedition is as odious now as ever, and the Divine Providence as ready to detect, and cruſh it, as ever. Jude 1. 11.

I will not entertain you with a politick Lecture on Goverment, this is not my province; nor will I ſo far diſparage Monarchy, as to make any Compariſons betwixt it and any other Form, being fully aſſured no other Model has ſuch a ſtamp of Divine Approbation, a King being the cleareſt reflection of the Deity upon Earth; nor will I addúce theſe irrefragable teſtimonies from the Hero's of the Church, who determined for Kingly Government, in an Age they were ſhatter'd with its frowns, more than cheriſhed with its ſmiles, and felt its Proſecution more than Protection; nor will I heap up thoſe Elogies, with which the great Maſters of human policy have raiſed it, beyond all ſaucy competition of inferiour Models; only mind you of a pretty ſimilitude of one of the Glories of his Age, the great *Nazianzen*, who ſpeaking of the neceſſity of Government, and how Rulers are the Vice-gerents and

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lively pictures of God; he ſays, ordinary Magiſtrates are a contracted Character of God, or his Picture drawn to the neck and ſhoulders; theſe above them were his Picture drawn to the middle, but the King was his Portraiture in full length: And for the preference of Monarchy, i'le aſſert, it is the moſt Ancient, the moſt honourable, the moſt advantagious to the ends of Government, and happineſs of Societies.

1. Kingly-Government is the moſt ancient, even as old as the World, and in deſpight of all the haters of it, with it, and no ſooner ſhall it receive its Funeral; though it may be rationally conceived, the World is near its diſſolution, when ſo conſiderable a Pillar of its ſtanding, is ſo barbarouſly attacked, and rudely inveyed againſt, by the enemies of all Order; indeed things that fortuitouſly ſtart up by the policy of ſome Ages, or the cuſtom of particular Nations, acquire not that Univerſal Reputation, or perpetual continuance, wherewith Monarchy has, and is like to keep footing in the World. It is beyond all peradventure, all Nations, any way famed for Antiquity, were in ſubjection to Kingly-Government, the Foundation was laid in *Adam*, nor did it expire with him, but was entailed on his Eldeſt Son, who, though ſhort of his Brother *Abel* in piety, yet did not loſe his Superiority over him, for it is ſaid, *his deſire ſhall be to thee, and thou ſhalt rule over him.* Dominion was not early founded in Grace, according to the whimſey's of the *Fifth-Monarchy-Men.* It is certain, a Common-wealth without a King is the natural offſpring of Ambition, and the product of a teeming Faction.

Certum eſt, omnes antiquas gentes regibus paruiſſe. Cicero.

2. Kingly-Government is the moſt honourable; bleſſed art thou, O Land, when thy King is the Son of Nobles; upon this ſcore we may vie with all the King-

Eccleſ. 10. 8.

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doms in the World, none of them can boaſt ſuch a Series of Princes, ſuch a Lineal Succeſſion of Kings, in a regular and orderly Deſcent; what interruption of the Monarchy, what bandying of the Scepter into different Families, without Allyance and Blood intereſt betwixt them, to the greivous convulſion of the Eſtate moſt Kingdoms in *Europe* have undergone, How ſhort-liv'd has the Royal Power been in ſome Families, like a glazing Meteor or blazing Comet, whilſt Ours, by the Divine Bleſſing, has been a fixed Star, or like the Sun, rather caſting the benign influences, to the Elevation of our Nobility, the Cheriſhing of our Clergy, the Eſtabliſhment of our Gentry, the Protection of our Commons? We admire a ſtately Palace for the orderly variety of its parts, and the beauty of its ſtructure, but we ſo much the more regard and commend it, that it has ſtood out againſt wind and weather, and the injury of time, ſo many Ages. And certainly, ſince a ſpecial providence has through ſo many ſucceſſive Generations ſignaliz'd its care of our Monarchy, to the envy of our Neighbours, and aſtoniſhment of our Enemies, and tranſmitted the Crown in its Right and Lineal Courſe, to His Head, who now carries it, (who though it were not by inheritance, as it is indiſputable, yet were it by merit His Right to wear it,) we may expect no common or ordinary Bleſſings, from One, to whom the Virtues of thoſe Princely *Hero*'s, are convey'd with their blood.

You of the Nobility, my Illuſtrious Hearers, may be encouraged here-from, to Submiſſion and Loyalty; You ſerve a King who is the Son of Nobles, who was Born to command you, and from his very Cradle has an Air of Greatneſs; *Plutarch* ſays, there is a certain Greatneſs, and innate Gallantry

Καλὸς πα'ρρησίας θησαυρὸς εὐγένεια ὑπὸ χαλκὸν καὶ κίβδηλον ἔχοντες γένος ταπεινοῦσθαι πέφυκε. Plut.

of Spirit, in thoſe Deſcended of worthy Progenitors; ſuch have ſpirit and courage for Heroick Atchievments, whilſt theſe *Terræ Filii*, theſe of obſcure exſtraction, have a great deal of Copper or Droſs mixed with their Ore or Argent, are by Nature deſtin'd to low or ſordid Imploys: You ſerve no upſtart of the Rabble, or creature of the Populace, nor a King by chance, but one who hath all the Majeſty of a Prince, and the Gallantry of a Hero. It was the favour of His Predeceſſors, diſtinguiſhed yours from their Neighbours, the Dignity of the Subject being a Ray from the Sovereign, as His is a Beam of the Divinity. How can you look on your ſelves, and theſe Badges of His favour, by which you are Elevated above others, and not reflect Honour to the Original of your Grandeur? you ſhould conſider, that as the Painter conſulted beſt for perpetuating his memory, when he indented his own Image in *Minerva*'s Picture, that the one could not be eraſed without defacing the other. There is ſuch an Union betwixt His Majeſty and you, that an injury done him reflects as much diſhonour as Ingratitude on your ſelves, and the more the Sovereignty is depreſſed, the more you will ever be trampled upon; ſo that it is an equal wonder, a Noble-man ſhould ever be a Traitor, as a Son become a Parricide, or a Wife Murther her Husband.

Δυοῖν γὰρ ὄντων δι' ὧν σώσεται πολίτευμα πᾶν τῆς πρὸς τοὺς πολεμίας ἀνδρείας τῆς πρὸς σφᾶς ἀτοὺς ὁμονοία. Polyb.

3. Kingly Government is moſt accommodated for the ſafety of the Subject, and the preſervation of Peace and Proſperity in a Nation; the great Bulwark of a Kingdoms Felicity, are in *Polybius*'s Opinion, Concord at home, and Strength againſt Foreign Invaſion: *Monarchy* prevents the Emulations and Claſhings of Subjects for Priority and Power; and ſo ſecures the State from Civil Commotions:

And

And by uniting the Subjects under one common Head, it provides best against Foreign Encroachments.

We our selves know, that the short Mis-rule of our late *Demagogues* produced more mischief to their Nation, than the worst of our *Monarchs* ever did, when they most out-stretch'd their Power: And there are rare Instances upon Record of any of our Lawful Sovereigns, whose Miscarriages were not more than pre-ponderated by the Advantages of their Government: Neither *Aristocracy*, which is but the Grandees bandying into a Faction; or *Democracy*, which is a confus'd Popularity rank'd into a *Sham-Order*, can ever make the Subjects so Unite at Home, or so Formidable to their Neighbours as *Monarchy* will make them; upon which account we may safely and firmly conclude, it is best accommodated for the Honour and Strength, for the Safety and Prosperity of a People.

And were it not so, the Divine Providence, which disposes all things by the highest Wisdom, exactest Reason, and profoundest Justice, would not so signally own it; and this leads me naturally to the second Head: And that is, the Mysterious, Wonderful and Powerful conduct of Providence, in making good his special Care of Kings, and bringing about their Settlement, notwithstanding all opposition to the contrary; all which is included in this adversative Particle, *Yet will I set my King*, &c.

I see Almighty God, not only Accomplishes his Work, but Magnifies and Extols the same; takes complacency in viewing the Parts, in recounting the several Circumstances that may enhance the same: That it may become at once the Object of his Enemies wonder, and of his own rejoycing; of their Shame, and his Glory: Here in a Holy Triumph, he boasts

that maugre all the rage of the *Heathen*, maugre all the Power of the Kings of the World, the Policy of the Rulers of the Earth; the Combination of their Associates, maugre all their Craft, and Cruelty, maugre their Spight and Strength, he did his work, *Yet have I set my King*, &c.

Indeed the Divine Providence is conspicuously Triumphant in baffling the Attempts, and conquering the Enemies of Kingly Government, *Yet have I set*, &c. The Rage and Plots of Gods Adversaries are Illuminating Shades to the Honour of the Victory; and the Glory of the Conquest, he obtains in behalf of his Anointed: O! the Mysterious Conduct of Divine Providence, which sports with the Strength, laughs at the Spight, makes a game of the Policy, and a pastime of the Power of poor Mortals; when levell'd against his Purpose, and over-rules their Counsels and Actings, to further what they intended to defeat: The Providence of God never appears with greater Lustre, his Oeconomy is never more wonderful, than in Converting the means of crushing, into occasions of more signal consummating his Work; as here, this magnifies his Wisdom, and exalts his Power, that he may well, like a triumphant Conqueror, brave it over his master'd Foes, or like as a Mariner (solaced with the after reflections on the past dangers of his tedious Voyage,) sits down and exults at the whistling of the Wind and the noise of the Waves, when his Ship is securely Harbour'd, and he himself past danger, *Yet have I set*, &c.

This is our Kings *Birth-day*, and I know nothing more suitable to this days Solemnity, or the Text, than a few Reflections on some Circumstances relating to his Advancement to the *Throne* of His Ancestors, which may raise our esteem of Gods Wisdom,

and

and beget ſome Joy and Satisfaction in Us; in the ſurvey of the Conduct of his Providence in ſubduing his Foes, we are not only truly Thankful enough, except we expand our Thoughts, and ſtretch our Fancy to contemplate the ſeveral Methods, by which the *Faction's* Party ſought to Juſtle Him from His Right: The viewing theſe in their juſt Dimenſions, may conduce to the further Magnifying the Wiſdom, and admiring the Righteouſneſs of God.

God ſhould not loſe his Honour, by omitting any remarkable Paſſage, or by a careleſs touch or ſuperficial mentioning of theſe Stratagems, whereby they ſought to croſs his Providence, or fruſtrate his Counſel, in the Oppoſition they made againſt the *King*: And that the Conduct of Providence may appear in its Beauty; let us take a view of thoſe Difficulties which ſeem'd to obſtruct; of theſe Intricacies which way laid; theſe Mountains of Oppoſition which withſtood, theſe Intrigues and Croſs-actings which were like to Baffle our Soveraign's Aſcent to the *Throne*; let me rip up the various Scenes of the reſtleſs *Faction*, by which they ſought, and thought to ſtop His Paſſage thereto.

1. The ordinary Prologue to all Miſchief, the *Embrio* of *Sedition*, the *Cockatrice* Egg of *Rebellion*; repining Complaints, malicious Murmurings, diſcontented Whiſpers; loaden with which, Deſigning Men ſent to the ſeveral Corners of the Nation, to alienate their Hearts from the King, that Then, and now is; and diſpoſe them to take Fire againſt a fit opportunity for the common Cumbuſtion of the Kingdom. The *Devil*, who himſelf was the firſt Rebel, inſpires his Followers with cunning, and ſlight enough to manage his Treaſonable *Intrigues* againſt *Kings*: And theſe Helliſh Inſtruments vent Speeches of doubtful

ful Conſtruction, that like their Maſters Reſponſes may be interpreted either to good or evil Purpoſes in promiſcuous Companies: They make ſuch Inſinuations againſt the Government, with *Ifs* and *Ands*, with *Winks* and *Nods*, and a thouſand *Grimaces*, with *Sighs* and *Sobs*, that ſome well-meaning People are wheedled to think Them the only Patriots, the beſt Repairers of our Breaches, the fineſt Redreſſers of our Grievances, and Reformers of our Diſorders; If a Happy juncture of Affairs could promote ſuch to bear ſway: Thus *Otho* by his ſligh Hits at *Galba*, and ambiguous Expreſſions concerning him, paved the way to his ruine: O! the pious Regrets, the heavy Sighs, the mournful Complaints theſe *Hypocrites* have belch'd out, with lifted-up Eyes and Hands, with mortify'd Looks, but Cruel Hearts for the Oppreſſions of the Land: And when they have made Tryal of Peoples Tempers, and diſpoſed ſome by this previous Art to be of their Party, they advance a ſtep further.

In ſerendo querelas & ambiguos de Galba *ſermones*, Tacitus.

2. Theſe hollow Blaſts and ſecret Whiſpers bluſter out in ſcurrilous Libels, peſtiferous Pamphlets, and licentious Invectives; whereby the King is Traduc'd, His Miniſters Defam'd, His Government Aſpers'd; Theſe are the little Beagles, the Cruel Hunters, the Ring-leaders of the Party, heat and ply the great Beaſt of many Heads, and few Eyes, and little Brains, (the Populacy with,) before they let go their great Buck-hounds, or appear with Cannons in the Field: Theſe are light Fore-runners of Fatal Conſpiracies and Tragical Events, the ordinary Premiſes of *Rebellion*: Malicious Incendiaries will ever find or fancy Matter for Quarrel in the beſt modell'd Government upon Earth: Theſe who make bold with the *Kings* Name, will not ſpare his Perſon, if a concurrence of advantagious Circumſtances fall in to ſecond their Helliſh purpoſes:

poſes: When People are ſhaken from that Reverence to the *King*'s Name and Perſon, which is no leſs the Bulwark of their Safety, than it is the Guardian of the Sovereign's Dignity; there is an open door to all Inſolent Invaſions on his Authority: The *Faction*, knowing the Empire our *Monarchs* have in the Hearts of their People, (beyond any other *Kings* in the World) have ever labour'd by Reproaches and Calumnies to Alienate their Affections from them: This is indeed no new Stratagem of the Party; for as our Saviour ſays, *So Perſecuted they the Prophets that were before you*: So Maligned they with their Libels and virulent Tongues the former *Kings*; ſo did they Slander their Miniſters of State, Miſ-repreſenting their Actings, and Plotted againſt their Lives.

3. There is a Damn'd Conſpiracy under the Flag of a *Sham-Popiſh-Plot*, ſet on foot, and carried on with ſuch Helliſh Artifice, as blinded the Wiſdom of the Nation: And the Leaders of the *Faction* in this out-did their Predeceſſors, who ſeem'd to have been but Puny-Pioneers for undermining the Government, in compariſon of theſe *Engineers*: How far the *King* was Impos'd upon, and his *Parliaments* deluded, the Iſſue (in the ſad Executions, which if continu'd, had exhauſted ſome of the Innocent and beſt Blood of the Nation,) has left upon Record: And if the Wiſdom and Courage of his preſent Majeſty had not awak'ned the *King*, and the Honeſt of the Land to look about them, and detected the Cheat; We had been deſtroy'd before we had apprehended any Danger: It is an old Remark, * *Conſpiracies againſt the King and Government are not believ'd till perpetrated*: One of the neateſt *Hiſtorians* of our Nation, has this Politick Reflection on the Conſpiracy againſt King *James* I. Which the Univerſal Benignity of his Nature, being one

* *Quibus de conjuratione comperta non creditur niſi occiſis.* Livius.

one of the most Accomplish'd Princes, and best Lov'd by his People in the World, would not suffer his Councel to believe any durst have attempted against so good a Monarch, though yet he perish'd by it: He says, *People believe not any Conjure against his Prince, till they find the Treason take effect; and distrust the Plot till they see him Dead: But the Death of such who are suspected to be Authors of Disorders in a Commonwealth, spares an infinite number of Lives, and much Civil Blood, when they are first surpriz'd; neither are too strict Circumstances of Law to be observ'd, when a small delay may abolish all observing of Order and Laws:* And indeed too much caution is needless, where necessity requires speed; dilatory Methods against Traytors has diminish'd the Authority of the *Monarchy*, and given too much time to its Implacable Enemies, to gather strength, and make head against it, to its dissolution.

Will. Drummond *History* James I.

When *Sedition* peeps out through the crevis of *Pamphlets* and *Libels*, or shews its Horns in *Tumults*, it is in its Infancy, and may be suppress'd with less expence of Blood and Money: But if it be permitted to commence to its full stature, and break out in a Monstrous *Rebellion*, the Actors are Burnt with the Flames of their own kindling, and Severity against the Ring-leaders, is the Security of the *Throne*, and the Safety of the *Government*.

4. The Party becoming bold, if not impudent with their Success, they'll scorn to deliver their Mind in Slie-insinuations, or ambiguous Phrases: They'll pull off the Mask, they'll quarrel at the *Kings* Prerogative, limit and curtail it by Votes, Exclude the Righteous Heir, and Starve the *King* by discharging any to supply Him by Loan, or advance on His own Revenue; A Cruelty the meanest of the Nation would

have justly counted intolerable; we may rationally enough conclude, these, who would have famished the King, would have cut his Throat if they could; and these, who would not permit him to improve His own, would never help him with theirs in his extremity. God knows, if the King were of such Mens Dyeting, how slender would His Fare prove, how nigardly His Commons, and sorry His Allowance? He would have been little better than another *Lazarus* at the Gates of these *Diveses*, only with this dissimilitude, *Dives* denied but his own, but these Cormorants, would *Judas* like carry the Purse, snatch at Crown-Lands, and swallow Bishopricks, but starve their owners, as the Defenders of the *Good Old-Cause* did before.

Concerning their unmannerly medling with the Kings Prerogative in their Votes, I will only say, if the King had taken advantage of the Offers, which that transport of joy, affection, and zeal, at his Restoration, would have inclined his people to make him; (for then we were as men in a dream, as the *Psalmist* saith, we had such sorrowful Resentments of our petulant encroachment on the Sovereignty, such severe reflections on our Dis-loyalty, that we thought though we parted with all, we could not over-do, or over-act for the Interest of the Monarchy, which we found by the want of it, was the best preservative of our own,) there had not been room now for these Debates anent Prerogative and Priviledges, Arbitrary Government, *&c.* and what not, which are so Seditiously set on foot, and managed so malapertly.

I will not rake any further into the proceedings and practises of a strong Party, in the grand Assembly of the Nation, and other Courts, I find them set

Miles Barn's Sermon before the University of *Cambridge*, on *September* 9.

out to my hand very lively and justly, by a neater Pen, who has represented with equal Eloquence and Ingenuity, the devices and pragmatical fetches of the Faction.

I'le only mention one Vote that passed the House, it was, that if any mischief befell the King, be sure the Papists would bear the blame of it, and undergo the punishment, whereby, any Phanatick Miscreant might securely prove Regicid, for by this he was sure not to be questioned or quarrelled; poor Innocents, be't to bear the infamy of the Fact, and fall Victims to expiate the guilt of others. The *Papists*, or any suspected to be so, were marked out to fall as Sacrifices to the cruel Saviours of the Nation; for a slander and suspicion, was suffiient probation against these or the Kings best friends, when great Degrees of Treason and Sedition in others were minced into *Misprision of Treason*, little Aborrations, and I know not what.

This Vote was much like *Nostredamus*'s Sons Prophecy, who foretold the City on such a day should be burnt, and accordingly set on fire, there want not some who Prophecy the very mischief they intend to perpetrate, there are who even wish these Confusions, they would bear the World in hand, they desire not to come to pass, and by faint speaking against slily animate people to these Seditious Methods and Treasonable Practices, they pretend to abominate; they give Life to these dangerous fears, unjust jealousies, and malignant discontents, they seem to harangue and remonstrate against. This is a refined piece of knavery the party has often used, even to wound the Government with such seeming kind, but venemous, Insinuations, and vent their malice in Charities Livery; how like this is to his Hypocrisie

ſie, who betrayed our Saviour with a kiſs, I leave you to determine.

If it be now queſtioned, whether the Popiſh, or Phanatick Party, be moſt dangerous to the Government? or which of theſe, was the late King, or his preſent Majeſty is in moſt hazard? To this I ſay, we all know who acted upon the Father, what was alledged others Plotted and Contrived againſt the Son; have not our King, our Nobles, our Prieſts, been dragged to Gibbets, haled to Scaffolds, made Tragical Spectacles of Ignominy and Diſ-honour, by the cruel malice of the One, while the other ventured their Lives, and waſted their Fortunes, to ſerve and ſave oppreſſed Majeſty, and ſupport the Throne, when it was tottering? Did not ſome of the *Romiſh Communion* cleave to the King in His extremity, when Loyalty was a Crime, and Rebellion Triumphant, while the other tack'd about with the Times, ſtooped to proſperous Villany, and Adored the mock-Idol of Tyranny and Oppreſſion, of their own ſetting up. Have not State-Committies of Safety, and Kirke-Commiſſions for Reformation, belched out as cruel Edicts againſt Mens Perſons, Lives, Liberties, Offices, and Eſtates, and put them in Execution, with as much ſeverity, as ever the *Spaniſh* Inquiſition? Have not Home-Conventicles, and Republican-Clubs, ſent out ſparkes, to the diſturbance of the Peace, and the ſhaking of the Government, theſe ſeveral years, beyond any thing the *Romiſh*-Conclave was able to effectuate.

If the one twit the Papiſts with a *Jack Clement*, who Murthered a King, they'l tell you of a more daring wickedneſs in *Jack Presbyter*, who Murthered another, but with ſome more ceremonious Sanctity, mock-Juſtice, and ſuch like ſhameleſs Circumſtances

One of the Murderers of the Archbiſhop of St. Andrews.

of damned Hypocriſie: If you tell them of a *Ravilliac*, they'l anſwer, a *Rathillat* no more reſembles the Name, than tranſcribed the Villany. And now ſhall we think the *Principles* of Depoſing *Kings* more Savoury in the Mouths of *Phanaticks*, than in ſome *Popiſh-School-men*? Shall we think the practice of *King-killing* and *Aſſaſſinating Biſhops*, when it is for *Religion*, more Hallowed in *Schiſmatical Butchers*, than in ſome *Romiſh Miſcreants*? Yet the Actors of theſe *Barbarities*, are the Chariots and Horſemen of *Iſrael*, the *Patrons* of *Gods Cauſe*, the *Precious ones of the Lord*, the *Saints* and *Martyrs* of the *Faction*: But if theſe be the Prime Candidates of Heaven; then *Shimei* and *Rabſhakeh*, *Corah* and *Judas*, and all the men of *Belial* need not queſtion *Aſſurance*.

5. The *Faction* think not themſelves ſecure without a *Covenant*; they had experience of the Serviceableneſs of this to their Helliſh Purpoſes: This was the *Gideon Sword*, with which they Threſh'd the *Monarchy*, and Sequeſter'd the *Church*, cut off the *Crown*, and threw down the *Mytre*: But they knew the Name was odious, and the Court would ſcent the Deſign, that well-meaning People would ſtartle at the mention of a Word ſo Fatal to the *Nations*; as we cannot ſee the very Inſtruments wherewith our Friends are Butcher'd; and there is ſomthing I know not what in the Names of venemous Creatures, that grate our Ears, fret our Blood, and touch us with a ſecret Horror, ſo the word *Covenant* would Alarm the Loyal of the Land, it muſt be ſmoothed and minced for theſe *Oſtrich-ſtomachs*, tender of any thing but Monſtrous Villanies, for theſe delicate Ears only erected for Seditious News, into an *Aſſociation*: But as Pyrats change their Flag, but not their Purpoſe; Highway-men their Habit, but not their Practice; Beaſts

of

of Prey their Habitations, but not their Savage Nature; so Rebels, retain their Bloody Designs under all Disguises: And as their *Arch-leader Cromwel* would not be call'd *King*, that he might act the Tyrant, and play the Destroyer in a *Protectors* habit; so the *Covenant* must be Antiquated, and an *Association* substituted in its room; and these are as like one another, as *Judas* and *Iscariot*, as Convertible as *Cromwel* and *Usurper*.

It was truly strange, that after all our dear bought Experience, after the Blessings of the Restoration of the *Monarchy*, and our own Restitution to our Rights and Liberties thereby; after all the Discoveries of the Party, which a little glance backward might give people; any should have been deluded twice in one Age, by the very same Stratagems: There is a certain fascination in Sedition, when it can so successfully erect its Trophies on Peoples Credulity, and Debauch a Nation twice in one Age by the self-same Methods.

All Grand Conspiracies against the Government are carried on under a *Sham-zeal* for *Religion*, a *Counterfit Affection* to the *Publick*, a *Crocodile Pity* for oppressed *Liberty*, an earnest desire to *Redress Grievances*, and when these are managed with a *Stentorian Voice*, and *Senatorian Gravity*, with *Shaftsburian Harrangues*, and *Cromwelian Devotions*, with *Long-Parliament Preachments*, and *Assembly Fasts*, with *Misplaced Curses*, and *Misapply'd Texts*; with an *O Yes*, *O Yes*, the *Cause of God*, the *Cause of God*, and the other circumstances of Pageantry, which were tedious to rehearse; down must all go without pity, and the *Work* goes bravely on, though the *King* be Butcher'd, *Religion* Destroy'd, under pretence of Defending of it it, Property fall Victim to the keenest or longest Sword, and *Arbitrariness* Introduced under a counterfit Flag of staving it off.

When

When the ſame *Antimonarchical* Principles *Jealouſies* and *Pretences*, (the Blinds under which Treaſon and Murder made their advance formerly) are now ſet on foot, though ſome of the Actors be changed, the ſame fatal Game is certainly intended to be Reacted in the Nation: This is not the Fanciful *Idea* of a Cloyſter'd *Monk*, or the Chymerical fear of a Melancholy man; this is not the contemplative Notion of a ſarcaſtical Wit, this is not a remote poſſibility, or uncertain contingency, but what we have heard with our Ears, ſaw with our Eyes, felt on our Backs, and known to our Coſt.

6. *Sedition* produces not all its ill Effects at once, but mends its pace by degrees, till it burſt out in Thunder and drop Blood; thus impudently (after theſe ſeveral ſteps) it ſhews it bare face in a formidable *Rebellion*, *Private Whiſpers*, *Licentious Invectives*, *Secret Conſpiracies*, *Pragmatical Medlings*, *Preſumptuous Encroachments*, *Factious Bandyings* uſher'd an open *Rebellion* in both Kingdoms. I will not interrupt the Joy of this day, by grating your Ears with recounting the diſmal Conſequences had iſſued upon the ſucceſs of this *Rebellion*; if Providence had permitted ſo far the puniſhment of our Sins: Nor will I expatiate in aggravating the Injuſtice of the Attempt, or the perfidious Ingratitude and Treachery of the Actors; the Skars we yet retain of our late unhappy Troubles (which the ſignal Advantages of the Reſtitution of the Government, the Clemency of the late King, and the Conduct of our preſent Sovereign, (who then bore a great part of the Care without the Crown) have much worn off) are no ſadder Indications of what is paſt, than Prognoſticks of the Calamitous events we had groaned under, if the *Rebellion* had proſper'd: And that will eaſily appear, if you conſider theſe two particulars.

1. The

1. The reſpite the Loyal of the Land had by the Bleſſings of the Reſtoration, has ſet the Teeth of Rebels on edge, who like Tygers and Woolves, and ſuch Savage Creatures, have their edge whetted by being with-held ſo long from their Prey: And God knows, if they ſhould Triumph over our Liberties and Trample our Honour in the Duſt a ſecond time, by a Proſperous *Rebellion*, without any Metaphore, our latter end would have been worſe than the beginning: O what Cruel Impoſers on the Conſciences of others? What Violent Invaders of Property? What Inſolent Oppreſſions of our Freedom, have they formerly proved, by which we may rationally conjecture, as they are improved in Cunning and Impudence for carrying on the ſame Villainous Methods, there cruelty were no leſs, if put in the ſame circumſtances of Power and Opportunity.

2. As their Malice was increas'd, ſo was their Hypocriſy, and *Rebellion* never marches more furiouſly, or Haraſſes more cruelly, than when it ſtrikes and Fights in the *Name of the Lord*; when it comes with a *Curſe ye* Meroz, *becauſe they came not to help the Lord againſt the mighty*; *And Curſed be he that doth the Work of the Lord negligently, or keepeth back his Sword from Blood*: A Religious Rebel, a Seditious Saint, a Gifted Brother, a Godly *Schiſmatick* with the *Bible* in one Hand, and a *Dagger* in the other; with the Kingdom of Chriſt in his Mouth, and Spite againſt the King in his Heart, will exceed a *Jew* in Obſtinacy, a *Turk* in Cruelty; yea, outdo an *Indian* in Barbarity.

Thus I have drawn a Scheme of the Actings of the Party, unfolded their Windings, diſſected their Artifice, by which they ſought to Dethrone the King that lately was, and Exclude His preſent Majeſty, in whoſe Exaltation to, and Preſervation on the Throne,

in

in deſpite of all the Machinations of the Faction, God has ſignally vindicated his Providence, and manifeſted his Care of Crown'd Heads: That now like a triumphant Conquerour in a Holy Boaſt, he may ſay, *Why did the Faction rage, and the People imagine a vain thing?* Why did Grandees Combine? And Rulers take Councel together? For all their Oppoſition, *Yet have I ſet my King*, &c. And we may ſay, *He that ſitteth in Heaven hath Laugh'd; the Lord has had them in Deriſion, he hath ſpoken to them in his Wrath, and vex'd them in his ſore diſpleaſure.*

We now ſee God ſuffers Rebellious Contrivances to go on to ſome pitch of Maturity, and make ſome Progreſs, as the gradual ſteps of Advancement the reſtleſs *Faction* made; but it is for the further Confuſion of the Actors, and the Illuſtration of his own Glory, in their more ſignal overthrow: For if ſuch Courſes were nipped in the Bud, or made too ſoon Abortive; it would bring leſs Shame to the Authors, leſs Terrour to others, fewer Admirers of his Providence, or Reverers of his Juſtice: And this is a ſignal indication of God's peculiar Intereſt in our King, and ſpecial Care over him: That when the Party had cloſely and cunningly laid their Projects in their Clandeſtine Cabals, and brought them to the point of Execution, *He diſappointed their Devices, that their Hands could not perform their interpriſes; He took the Wiſe in their own Craftineſs and precipitated their Counſel: Yet have I ſet my King upon my Holy Hill of* Zion.

Job. 5. 12. 13.

As God rejoyces in baffling the Attempts, detecting the Cheats, confounding the Policies, and Conquering the oppoſition of His and the King's Foes, here, *Yet have I*, &c. So, let us in ſuch miraculous trains of Providence, whereby the Plots and Power of the King's

King's Enemies are defeat; let us Glory and Boast in the Name of the Lord, *Who giveth Salvation unto Kings*, and stilleth the Tumults of the People: Let us Triumph in such events of his Providence, as seal particular care of the King, his Affection to his Person, his concernedness for his Interest; with whose Preservation the Security of our Laws, the freedom of our Religion, the Honour of our Nation is twisted. Let us say with *Ahimaaz*, *Blessed be the Lord which hath deliver'd up the men, that lift up their Hand against my Lord, the King: Now know we, that the Lord saveth his Anointed; he will hear him from his Holy Heaven; By the strength of his Right hand he hath wrought Salvation for us: Some trust in Chariots, and some in Horses: But we will remember the Name of the Lord our God: They are brought down and fallen that rose up against us: But we are risen and stand upright.* 2 Sam 18. 28. Psal. 20. Behold, as Aged Men are reviv'd with a present solace at the successful Encounters, and master'd Misfortunes, of their Youth: Or Travellers ravish'd in their Repose, with rehearsal of their toilsome Pilgrimage; so may we rejoyce in consideration of the mysterious Conduct of Divine Providence, by which our King and the Nations have escap'd.

From the Conduct of Divine Providence in Settling our King on the Throne of his Ancestors, maugre all the opposition to the contrary: Let no cunning *Ahitophel* flatter himself in his close-laid Designs; or Treacherous *Absalom* pride himself in his Power or Popularity: We see God either frustrates their Devices, or weakens their strength, that they cannot accomplish them, or ensnares them in their own Craft, or precipitates their Counsels to their own undoing. The Policy of Man is too shallow to grapple with Infinite Wisdom; and his Power too weak to oppose Omnipotency. Job. 5. 12.

potency. God beats men often with their own Weapons, and turns their Stratagems against themselves to their ruine, plays his Game by their Hand, when they least intend it; causeth their Policy to counteract it self, in accomplishing what it was design'd to baffle, as in the case of *Joseph*, *Moses*, *Jonah*, and our Sovereign; we may transfer to the fraudulent practices of the Enemies of the King, what *Jethro* said of the *Egyptians*, in the thing they dealed proudly, God is above them; in the thing they dealed treacherously, God was above them: *Yet have I set my King*, &c.

Let these who took encouragement to persist in their Villanies from the success of their *Rebellion*, and aspers'd Providence upon this score, as approving their Treasons, like that *Atheist*, who, upon his fair gale, after he plunder'd the Temple, cry'd out, *O behold, how God loves Sacriledge*: Let them now behold, how God vindicates himself; and dashes their confidence, in detecting their Plots, and baffling their Attempts, in infatuating their Councel, and crushing their Power; and now quit all Enterprises against that, which God so signally in the issues of his Providence takes under his Patrociny and favourable Protection: Let them now see their Argument turned against themselves; we see the Chase is quite turn'd: And though Providence suffer Treason and Rebellion to vapour it for a time, and bear all like a torrent before them: Yet she will not prostitute her self to befriend them still, she will not be violent'd long to favour *Rebellion* with success, or crown Treasons with Triumphs: God hath more than sufficiently vindicated his permissive Providence in winking at the Indignities done *Charles* the I. by his special care of his Posterity, in preserving them in their Exile; in returning them with such universal Acclamations, in advancing two of them peaceably

ably to the Throne of their Anceſtors, for all the *Plots* of their Foes, the policies of their Heads, the malice of their Hearts, or oppoſition of their Hands; And next the Miracle of the Reſtoration of *Charles* the II. The advancement of our preſent Gracious Sovereign to His Throne, through ſo many Difficulties, Intricacies and Obſtacles, is matter of aſtoniſhment to all conſidering Perſons; and ſpeaks out a Chain of ſpecial Providence that encircles Kings: We may ſay, *It is the Lord's doing, and is marvellous in our Eyes; we will rejoyce and be glad for it.* Pſal. 118. 23.

The conſideration of the Myſterious tract of the Divine Providence in behalf of the King, in maſtering all the Lets, and conquering the hinderances of his juſt and deſerved Exaltation to his *Throne*, may encourage Him and Us to truſt the Divine Goodneſs for His Majeſties future Proſperity: Theſe Oppoſitions in the Morning of his Reign, were but miſts, through which he has broken Victoriouſly with Splendor: And we may rationally hope the reſt of his days will be more Serene, and his End, like the *Sun*'s Declenſion, in a beautiful Cloud: We need not fear his future Peaceful *Reign*; *Seditions*, *Conſpiracies*, when they are *detected*, *Popular Tumults*, when they are *ſuppreſſed*, *Inteſtine Inſurrections*, when they are *cruſh'd*, *Sham-Plots* and *Saucy Competitions*, when they are *baffled*, are the Security of the *Throne*, and the eſtabliſhment of the *Government*: Theſe are like Winds, which ſhake and threaten to pluck up Trees, yet ſtrengthen their rooting; or like theſe morning Clouds which Eclipſe the *Sun*, or darken the *Air*, but leave the one more ſprightly, and the other more clear: That Chain of Providence which preſerv'd him in his Exile, where the diſaſter of his Fortune did not depreſs the Gallantry of his Spirit, (as uſually falls out

in persons of an Ordinary Elevation) but it broke forth in his Military Encounters, to the Conquest of his Enemies, and the astonishment of his Beholders, and wonderfully restor'd Him and his Sacred Brother to their undoubted Rights, will not desert Him: These former instances are Ensurances to Us; He is God's darling, and the Object of his special Care, happy Presages of the same Providence, watchful Eye and tender regard of him still; We may allude to what *David* says, *He that deliver'd him from the paw of the Lyon, and out of the paw of the Bear, will not leave him in the hand of the* Philistines: *He that hath deliver'd him, and doth deliver him*, will make his Days Many, His Reign Prosperous, His Enemies *As straw trodden down for the Dunghil*, His Subjects Happy, His Crown Flourishing, and his Armies Victorious.

1 Sam. 17. 37.

2 Chr. 1. 10.

Isa. 25. 10.

And it cannot be doubted but it will be so, if we answer the Design of Providence, and our Duty in Loyalty and Obedience; we should convince the World, that though the King be of a different Religion from us, yet Loyalty towards Him is an essential Ingredient of ours: Let us labour to exceed *Papists* in Affection to his Person, Obedience to his Laws, and Concernedness for the Safety of his Crown, and the Happiness of his Reign, that we may vindicate our selves and our Religion from the unjust Aspersions of any Adversary: So the King, like a Loving Father, will make no discrimination, in the distribution of his Favour and Protection, for the different Features of his Children: We see this, and thank the King for it already; and we need not jealous the continuance of it, so long as we persevere in our Duty: Nothing can make us unhappy under his Government, or obstruct from us the benign Influences of the *Throne*, but our own ungovernableness

neſs: Let us, by all Offices of Humanity and Charity, treat our Fellow Subjects without diſtinction, ſince we all Worſhip one God, and ſerve one King, and hope to meet all in one Heaven: Let us forbear bitter Railing and Reviling, for there may be more of a helliſh Spirit in that, than there is of *Antichriſtianiſm* in ſome objects of our Rage: And ſince our Hearts and Affections, our Prayers and Devotion meet in one Center, as to the Kings Welfare and Happineſs; let this unite us in Love and Peaceableneſs together; let our conteſt be, which ſhall exceed one another in Loyalty and Humanity; not like the Briar and the Thiſtle, which ſhall rankle one another moſt, or fret our Superiors; but let it be, like that betwixt the Vine and the Olive, which ſhall be moſt beneficial; like that of *Ariſtides* to *Themiſtocles*, *Laying aſide private Piques, let us ſtudy which of us can be moſt Serviceable to our Country, moſt Dutiful to our Sovereign, and helpful to one another.* Plutarch vita Themiſt.

And to rivet this Loyalty in your Hearts, let me offer ſome Conſiderations from Nature, from Reaſon, from Religion, and Intereſt. *Firſt*, what *Curtius* obſerves, *That ſome Climats and Nations are naturally more diſpoſed to revere and affect their Kings, than others*, is true of the Body of our Nation: And of all People under Heaven, We are under the greateſt Obligation to our Monarchy, and to aſſert the Kings Right; for two thouſand years we knew no other Government, and the Reins were held in a Lineal Succeſſion by the Fore-fathers of his Sacred Majeſty, who now Happily ſways the Scepters over us: The *Scotiſh* Nation has been fam'd all the World over for its Loyalty and Courage; this was the *Genius* and Complexion of our Country, until our late unhappy Times; a *Scots* Traytor was of Old as contradictory, as a Drunken *Chri-* *Ingenita quibuſdam gentibus erga reges ſuos veneratio.* Curtius.

Christian, or an Innocent Robber: And it had been so still, if a new *Sect* or *Hotch-Potch* Party had not sprung up here, and in our Neighbour Kingdom; who could reconcile Godliness and Villainy, Sacriledge and Saintship, Religion and Rebellion; great pretenders to Strictness, but affectors of Looseness; of strong Faith, but little Charity; of great Devotion, but little Honesty; of specious Names, but vitious Natures; of fair Pretences, but foul and abominable Practices: These, these, were they that debauch'd the Nation from its Integrity, and deprav'd some People with Disloyalty; God grant, we may recover our Antient Reputation, and repair the Credit of our Country, by a stedfast Adherence to the Crown; and make some Compensation for the Indignities done the *Father*, the Disservice done the *Son*, the Ingratitude done the *Duke*, by a Dutiful Allegiance to the King.

Nunquam libertas gratior extat quam sub rege pio. Claudia.

2. We have the greatest reason in the World to engage us to persevere in Loyalty; We live under a Monarchy that is the best temper'd in the World, our Liberty and Happiness depends on our Obedience; and these are so twisted with the Sovereignty, that they stand or fall, live and dye together: We have a King, whose tender years have not been corrupted with Luxury, but one who bore the yoak in his youth, and hath been early disciplin'd to Hardship, in whom there is nothing of Softness or Effeminacy to encourage the most daring Rebel: We have a King, who is no Novice to the Intrigues of State or Mines of Policy, one that will not be impos'd on by the Craft of any *Achitophel*; one who is habituated to the difficulties of Government, whose Vigilance eased the Care, whose Policy prosper'd the Reign, of his Royal Brother, whose Sagacity detected afar off the Rebellious Designs of a Monstrous teeming *Faction* then, whose Courage

In regno nati sumus ubi parere est libertas. Seneca.

Courage and Resolution dash'd their Impudence, and crush'd their Insolence since: We live under a King, whose Stoutness and Conduct, whose Valour and Gallantry, has made him the Terror of his Foes, the Envy of his Neighbours, and the Darling of his Subjects. The Benignity of the Kings Temper, the Clemency of his Nature, the Gentleness of his Reign, (which perhaps is beyond parallel; that for the *Rebellion* lately commenced, none fell in this Capital City, the seat of Publick Justice, but two, by the Hand of the common Executioner) the firmness of his Word, which he signaliz'd to the exasperating of a daring *Faction*; these, with the constellation of the other Royal Virtues which adorn his great Soul, are Presages of more Prosperity to those Nations from his Government, (though he differ from us in Points of Faith and Matters of Worship) than could be expected from a *Spurious Competitor*, or a *Protestant Usurper*: And when I have said so, I have wrong'd none by the Comparison but the *King*, and I am at his *Mercy* for it: But still I'll assert, we have all the Reason imaginable to maintain his undoubted Title with our Lives and Fortunes, against all the *Protestant Rebels* in the World: And that because,

3. Our *Religion* tyes us thereto, *Loyalty* is the Glory of the Truly *Protestant Religion*: And those who act otherwise, have its Form, but not its Power, and treat it no otherwise, than *Joab* did *Amasa*, under colour of affection to its Name, wound it under the fifth rib. No Religion in the World, no System of Divinity, no platform of Morality, no model of Policy, which the Sages of *Greece*, or the Senators of *Rome* ever invented, press'd Loyalty from such convincing Topicks, or rational Arguments, as our *Religion*: Our Duty to the King stands on the same Basis

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in our Religion, with our Duty to God; its performance encourag'd with the ſame Eternal Reward, riveted with the ſame weighty Conſiderations, its omiſſion or neglect attended with the ſame Penalties and Dangers, that are entail'd on contempt of God, or the greateſt wickedneſs: Our Religion is no more poſitive againſt *Whoredom* and *Drunkenneſs*, than it is againſt *Treaſon* and *Rebellion*: And among us a *Rebel* againſt the King, under whatſoever pretence, is no more an Unnatural *Scot* than a Hypocritical *Proteſtant*: And ſo long as we Live and Act according to the Principles of our Religion, our Zeal for that will never make us *Factious* or *Seditious*: And the King will be encourag'd to protect us in the Exerciſe of it. Therefore,

4. *Intereſt*, which in this Selfiſh Age preponderates all other Conſiderations, ſhould have a mighty influence on Loyalty and Peaceableneſs; *Liberty* and *Property*, the Darlings of Mankind, the *Hue* and *Cry* of the *Faction*, are never in hazard; but when the Sovereignity is invaded, and *Prerogative* impair'd: We rebelled our ſelves into *Tyranny* and *Slavery*, into *Rapine* and *Oppreſſion*, *Arbitrarineſs* and *Irreligion*: He, that would comfortably enjoy the Fruit of his own Vine, and ſit with Eaſe under his own Fig-tree, can do it moſt contentedly, when the King, like the *Sun* in a ſerene day, diffuſes his warm and kindly Beams without diſturbance: Our *Liberty* conſiſts in our Obedience, our Submiſſion to our Sovereign's Will is the riſe of our Felicity: Theſe, who ſeek to better their Eſtate by *Sedition*, are often undone by their *Rebellion*: We have bleeding Inſtances of theſe, who have fallen from their *Legitimate Grandeur*, by affecting and aſpiring after unjuſt Greatneſs.

For

For Concluſion, let me add theſe three Directions, which may be helpful to preſerve us in *Loyalty* to the King; and they are patly adjuſted to what I have already ſaid, and to our Circumſtances.

1. Let us not entertain in our minds Diſcontent at the publick Adminiſtration of Affairs; *It is out of the abundance of the Heart the Mouth ſpeaketh, the Hand acteth*; if our Hearts be ſeaſon'd with Affection to the King: Neither *Murmurs* nor *Invectives* will find matter within us to work on; People may be over-aw'd from *Seditious Speeches* and *Practices* by the Severity of the Law, and the Watchfulneſs of Rulers: But if Diſcontent be harbour'd in our Spirits, it will break out on the firſt opportunity: The more wary we are this way, the Government is more Safe, and we the more Happy; People that reſolve within them prejudice againſt their Rulers, are driven to ſhoot beyond their Mark, and commit Out-rages they never dream'd, nor thought poſſible for them once to have fallen into: I believe *Judas* never intended to commence *Traytor*, when he began to play the *Thief*, nor did his Followers purpoſe to bring the King to a Scaffold, when they firſt indulged themſelves in *Maligning* his Government, and *Aſperſing* his Perſon; but in no Sin more than in *Sedition* and *Treaſon*: *They muſt needs run whom the Devil drives*; Beware then of Diſcontent, the very firſt *Seeds* of *Miſchief*.

2. Let us never be Impos'd upon by the ſame *Stratagems*, by which we were formerly deluded; the *Clamorous Harangues* of ſome *Factious Demagogues* againſt *Tyranny* and *Arbitrary Government*; which were never felt till the *King* was dethron'd and *Rebellion* Proſperous: The great *Darlings* of the *Populacy*, are *Religion* and *Property*; and theſe cunning Men that ride it as they pleaſe, make Zeal for theſe, a *Co-*

verture for their *Covetous Projects* and *Ambitious Designs*: And People are so easily tickl'd with the Beauty of the Pretence, that they are precipitated or e're they are aware into dismal Courses, destructive in the Issue to both: So that they are made to truckle under their *Usurpation*, who pretended the greatest affection to their *Liberty*, and vapour it with the property of the Subject, and the *Sacrilegious Spoils* of the *Church*: *Tyranny* is a Child of the Croud; and never any have more furiously Spur-gall'd that great Beast, than those who have crouch'd and faun'd to cajole it; and when it is wheedled out of its Wit and Interest, as well as out of its Submission and Obedience; there is something set up like *Massinello* in *Naples*; something, as a Judicious and Loyal Author has it, *That is a King Incognito*, or in *Disguise*, or a *Tyrant* in the Dress of a private Man; though he were call'd, *The Protector of the Nation*.

Nalson's common Interest cap. 4.

As *Satan* is never more to be dreaded, than when he transforms himself into an Angel of Light; and is never more a *Devil*, than when he appears a *Saint*: So the Enemies of the Government are never more to be suspect, than when they speak much good of *God*, and ill of the *King*; and think their Zeal for the former, a Pass-port for Injuries done the Later; whereas God in his Word, makes Obedience to our *Superiours*, the *Test* of our Dutifulness to himself: Do not think, after our dear-bought Experience of the Hypocrisy of the Party, that their specious Pretences for *Religion* and *Liberty* will justify, yea or extenuate our sordid complyance, for all our good meaning.

There is not the least question, but as in *Absalom*'s unnatural *Rebellion*, some in the simplicity of their Heart went with the Drove; so in our late Wars, many well-meaning persons were cheated out of their

Duty

Duty and Loyalty, who came too late to their Wits, the just conviction of their Folly, or a due sense of their Sin, when they found they were deceiv'd; their honest Meaning mis-improven, their Help mis-apply'd, even to the ruin of what they intended to maintain and promote: Yet what the better was the King of their Honest Intentions or Loyal Affections, when they were active Instruments of bringing about the Mischiefs, under which He and the Kingdoms were Oppress'd: Their Honest Meaning might extenuate their Fault, and blunt the edge of their self-stinging Reflections, and put them in probable capacity of God's Mercy and the King's Clemency; because they might say with the *Apostle*, *They did it in Ignorance*; But in the Issue there was no difference, *God* and the *King*, *Religion* and the *Government*, *Liberty* and *Property*, suffer'd by the Zealous mistakes of the deluded *Innocents*, as well as by the furious practices of *Designing Incendiaries*: Nay, the more really Honest some were, who were stollen off their Feet, the more Pernicious was their Errour in Debauching others from their Duty; the more influential their example to the detriment of the King, and the ruin of the Nation.

Let us reflect on the *Tragical Catastrophe*, and dismal end of *Treason* and *Rebellion*; seditious Attempts and Designs, how pleasing soever they seem to be in the beginning; how promising and flattering soever they appear in their first Aspect, yet in the Progress they prove dangerous, and in the Issue fatal. The fond hopes of aspiring Spirits, by which they build Castles in the Air, flatters them to their undoing, like some Serpents, which tickle and wound at once; and that which in the Project promises them a great reward and advantage, is in the Issue full of danger and

Consilia callida & inhonesta prima fronte festa, tractata dura, eventu tristia. Liv. lib. 31.

and Disaster: The fair Designs of *Traytors*, are but the draught and painted Images of a deceitful Dream, instead of which they meet with an inglorious End: Many Instances from divine and human Stories could be adduc'd of this kind; ambitious Men, who leap to Greatness too soon, repent their Madness too late, and often Hopp without Heads; but few read their own Destiny in such sad Presidents as are on Record, or look upon such fatal Examples as their own Mirrours, though few or no Sins bear greater *Stigmas* of Divine Vengeance, or marks of Human Justice than *Treason* and *Rebellion*; the Fomenters or Promoters of such Villainies are scorch'd with the *Flames* of their own kindling: And were there no more to caution us against such Practices, than the tender consideration of our Families, who would embarke with a *Factious* Party, if it were no more but for this, that the Dowry and Inheritance he leaves his Wife and Children, are Poverty and infamy; and though the Clemency of the King forgive the Guilt, yet this removes not the Ignominy. Well! let me shut up all with *Solomon*'s advice, *Fear God and Honour the King, and meddle not with those that are given to Change: for their Calamity shall arise suddenly, and who knoweth the ruin of them both.*

Prov. 24. 21, 22.

FINIS.